

10a

111

Notes from Rush's Lectures

No 2.

Notes on the lectures of Mr. Benjamin Rush.

~~10940~~

51518



Class

No III

10a

vol 2

3rd That the operation of Cold being sedative
will be useful in all inflammatory diseases.
From these I judge that Cold air will
be useful in yellow fever. The difference in the
capacity for exerting the reason faculties of the
understanding & memory - from the difference
in the Reasoning powers. It exist independant
of the other operations. There is often perception
& association without Judgement; which is the
case with fools. Madmen possess perception & a very
remarkable association. Madmen will discover
likeness between persons he formerly knew, & those
among whom he is, that never would have
occurred to sensible persons; yet this madman
does not possess Judgement. Again there
may be Judgement without reasoning
powers (You will advert to the distinction
between them) Besides the above faculties
& operations there are a few subordinate ones
which I shall proceed to enumerate. —

2nd Genius Consists in sudden efforts of
the mind, somewhat like the last descri-
bed, excepting that they are much more ra-
pid; Genius travels on the wings of the wind,
while Reason & Judgment travel on foot.
The latter are slow & sure while Genius is
more irregular & fallacious. Genius operates
with respect to Ideas unrelated. Reason only on
such as are related, & rejects those that are false,
while the true Ideas are admitted. Genius is
certainly entitled to a place among the
Faculties of the mind, it might be called
Intuition. Genius has by some been confoun-
ded with Common Sense, Reid has fallen
into this error. Common sense is a cheap
thing compared with genius. I define com-
mon sense to be "opinions & feelings in
unison with the generality of mankind.

What is Taste? I answer it's a faculty, ³ by the operation of which we are able without the aid of the Judgment, to conclude about the propriety & or impropriety of any thing; I say without the assistance of Judgment or Reason. Some have supposed taste depended on them, but it operates instantly, whereas from any account of Judgment it will be seen that it requires time.

Reason is one of the characteristic distinctions between man & the ~~brute~~ brute; I say one, for some animals beside man appear to possess it; "The sense of Deity is the only infalible distinction. Some have confounded Taste with Judgment; but you might as well confound Moral faculty & conscience for they are as much in unison with each other as Taste & Judgment.

In treating of the Faculties & operations of the mind, the influence of the passions should not be overlooked, but they are a great stimulus to Genius, they are to the mind, what the senses are to the body.

4
I shall next proceed to the few remaining
Operations of the mind.

1.st Attention is the continued applica-
tion of the mind to one subject, tis the first
Operation perception continued.

2.^{ndly} Reflection is the application of the
mind to the particuler properties & qualities
of one particuler object, & subject; & differs
from

3.^{rdly} Contemplation in as much as the latter
respects a number of objects or Subjects. Men of
moderate abilities possess the former, but to
men of the greatest talents the latter exclusive-
ly belongs. Bacon, Newton, & Locke were con-
templative men.

4.^{thly} Wit is a very quick operations of the mind,
accompanied with very sudden ~~of~~ perception. The
Ideas are either similar, or quite the contrary,
as please by contrast. They are defined a remarkable
assemblage of Ideas or Images that strike by their

~~remarkable~~ remarkable similarity or total want of resemblance. The strength & perfection of the mind may depend on the very quantity of the above faculties of the mind depend much on Education. —

Neither Judgement or Reason, with reverence I speak it, belongs to the Deity. It would detract from his prescience to suppose he has occasion for either.

5^{thly} Volition is an operation of the mind.

Does man act necessarily, or as a free agent? This is a thorny question & has been much agitated by philosophers. I believe gentlemen that both are true. I believe man to act necessarily, or it would destroy the prescience of the Deity; & I also believe him to act as a free agent, or it would destroy all responsibility on his part for his own actions, which I do not think to be the case. The doctrine of necessity is not unfriendly to religion or morals; but the

unlimited doctrine of free agency makes the
Deity a mere machine, & makes his will
subservient to the will of his creatures.

With this Gentlemen, I conclude the Physi-
=ology of the human mind. Permit me to
recommend the study of it to all of you.

All the works of the Deity are as dust, compar-
ed to the human mind. I may conclude this
subject with the words of the Royal Psalmist
"All things shall wax old & decay
"but thou shalt endure forever"

So unchangeable did he suppose the human
mind - the same may be said of
matter, & with more certainty; for we have
proof of the indestructibility of matter.

I proceed next Gentlemen to treat of the
pleasures derived from the senses & mind.

Let me first however premise, that Pain is
the natural State of man; as the

7
absence of stimulus is death. So the absence
of sensation is pain. Hence people endeavour
constantly to experience sensation of some kind.
Thus some excite by that nauseous Loathsome
weed Tobacco. Some by the habitual use of
ardent Spirits. Some by opium, strong
coffee &c. — (The above paragraph is in inaccurate
language, or else a fallacy, for when sensation ceases
we can have no pain or pleasure, nay the very medium
thru which impressions are made on the system,
the which keep up the motions of life, by stimulus
is at an end, therefore the absence of stimulus is death,
altho' sensation were complete, & the absence of sensation
renders the presence of stimuli of no avail, death
must follow in both cases; for what consciousness have
we of pain, pleasure, or our own existence, when sensation
ceases; a diminution of this produces palsy.

I must deny my assent to the ~~proposition~~ proposition, however
ingeniously supported until he proves that a thing
does not exist & yet does exist. a solecism

§
Altho Pain is the natural state of man it is not necessarily so. Pleasure in civilized life far predominates over Pain; tho' in a Savage state I believe Pain predominates. I believe the first sensation which we experience, is always painful. The Pain which a new infant always expresses by crying arises from the stimulus of the air which excites inflammation on its skin. Dr Hartley is of this opinion. He observes that ~~the~~ sounds which are pleasant to us were originally Painful, he gives as an instance the playing a tune to a child 8 or 9 months old, which will infalable set it a crying. It is a law of sensation that Painful impression should become pleasant by repetition, but more of this hereafter. —

I proceed to the Proximate cause of Pleasure of the senses.

This subject will be interesting, & strict useful; for pleasant sensations certainly form a part of the materia medica.

First of the Pleasures of the sense of Touch.

The first of these which I shall notice is a certain feeling perceivable in perfect health, called by "T. Moore" the pleasure of self feeling

The 2nd pleasure of the sense of touch arises from the contact of the sexes; this is divided into 3 species - 1st The commerce of the sexes 2^d The act of kissing. 3^d From the contact of the skin of any part of the body. This latter is very pleasing. Hence the Italian Painter Amato in his beautiful & much admired painting of Angelica & Medoro. paints the Angelica seated on a verdant turf while Medoro gently squeezes her hand with one of his, & with the other points & requests her to look where he had cut her name in the bark of a tree - His knee ^{is} placed in contact with hers - His head reclining brings their cheeks in contact. Sir Joshua Reynolds on seeing this piece, was so much struck with its justness, that he declared he would give a thousand Guineas to have

10
been the author of the Thought. The
Picture is taken from Ariosto's Orlando
Furioso. —

The 3^d Pleasure of this sense arises from a cer-
tain temperature of the air, which varies
with the different periods of life; this state
of the atmosphere does not occur very fre-
quently. It is more common in Italy than
in any other country of the world, which is
the reason Travellers express so much plea-
-sure from the feeling they have in that climate.
In the Spring month it is sometimes ex-
perienced in England. I have experienced it
in this city, in the month of June. —

or pleasure is experienced from a high degree
of heat such as is felt by standing before the
fire. Another mode by which air may act
is by the oxygen it contains, see Beadles &
Davy. —

11
4. ^{thly} The pleasant sensations produced by the warm bath was known to the ancients who sometimes increased ~~the~~ pleasure of it by substituting warm oil, we may judge of the estimation in which this was held by the costliness of the materials used some of which were very highly ornamented silver. The late Dr. Franklin eased his passage out of life, by means of warm leathering. During the latter part of his life he spent whole hours in the warm bath & in many instances it composed him to sleep

5. ^{thly} The pleasure resulting from certain motions of the body are to be ascribed to the sense of Touch; among these are Dancing, Riding, Swinging, exercise after long rest. Some men experience much pleasure from the chill can this please be derived from the bracing effect of the cold air - the sound of the horn or the cry of the hounds; or rather is not from what the Indians call, the joy of fear,

which ¹² they feel after facing many dangers & escaping unhurt. — It's impossible that rational creatures can participate in the triumph ^{of pleasure} of their hands, over so harmless an animal as the hare. I may mention under this head the pleasure of sailing on the water & in the air. Mr Blanchard informed me the pleasure was indescribable. I hope Balloons will become a common article in the Materia Medica. In Diseases of moderate action, they will not be liable to the inconveniences of sailing on water. —

6. ^{thly} A Sixth source of Pleasure to the sense of Touch is certain medicines taken into the Stomach. as 1st After a dose of Opium. 2^d *Datura Stramonium*.

This is used in the East Indies roasted as ^{do} Coffee.

3^d Tea. 4th Coffee. 5. Tobacco 6 ardent spirits & wine. 7. th Sudden relief from pain is a source of great pleasure. Hence women frequently cry out

They are in heaven immediately after delivery. — 8. ^{thly} Certain light substances applied to the skin gives a pleasurable sensation; as down, fur, silk, &c. Also a certain titillation, such as the gentle friction of a soft hand on the leg is a ~~source~~ most pleasing sensation to a sick person; or looking the head for lice as it is termed.

9 Certain people have peculiar Idiosyncrasies by which they are able to derive pleasure. I knew a gentleman who ~~derived~~ ^{experienced} much pleasure when his arm was bound up for bleeding. —

There is a kind of Hermaphrodite pleasure that of slaying, the pleasure of the exercise & company is antagonized by the cold air; also the the abstraction of all stimuli, as sound light, odors &c gives pleasure to many persons, this is to be attributed to the sense of feeling; how far the mind is concerned in it, I can not say. I am sure none of you will anticipate me in making an additional pleasure

14
to the sense of feeling, I mean the pleasure
of Dying. Strange as you may think it, that
to die is pleasant, it is not the less a fact, in
many cases. The agonies of Death is a very com-
mon expression, but it is not always a just one.
Pain does not always accompany the extinction of
life; Adrian long ago Spoke of
"The pain the bliss of Dying"

The late Dr William Hunter in his last moments
addressed the following words to a friend at his
bedside "I wish I had a pen & ink and were able
to write, that I might describe my feelings
and record how ~~easy a thing~~ pleasant a thing
it is to die."

Genl Butler who fell on the 10th Decemb 1791,
at St Clairs Defeat, expressed this opinion by
saying "He did not expect it was so easy &
pleasant a thing to die." I feel as if I
were sinking into a pleasant easy sleep."

15

The last act of the life of the Immortal Haller was placidly feel his own pulse, when he felt the last vibration; he calmly said it is done, & expired without a symptom of anguish. So ready was he to relinquish life. — The placid countenances of some dead persons, forms a striking contrast, to the Frown & agony depicted on some others — to shew the Pleasure they felt, perhaps in the prospect of a better world. —

The late Judge Hopkinson formed an Idea of making a scale to measure the degrees of pleasure arising from the application of certain substances to the skin, to be marked similar to a musical scale. The Idea was an ingenious one & might possibly be carried into effect. —

I shall enumerate but one more pleasure of touch & that is the contact of the skin of an infant 8 or 10 months old. Perhaps this is only exquisitely pleasant to parents. —

Of the Measures derived from the sense of Taste

Had our lives depended on reason for its support we had died from neglect. But nature has warned us of our danger by giving us the sense of Hunger when we neglect to provide food; Hunger gives additional pleasure to this sense, Hence the relish with which we eat coarse food when hungry.

Habit renders things agreeable which were originally disagreeable - Instance the use of Tobacco, onions, garlic, *apafetida*, mustard &c also the *olla potrida* of the Spaniards is palatable to the natives of that Country.

To relate all the Simple & compound varieties of tastes would fill a volume

The acrid substances used as condiments stimulate the appetite so as to excite it when it begins to flag; they increase the pleasure of taste by increasing the excitability of the *papilla* of the

Tongue

The Rhinoceros stimulates his appetite ¹⁷ by
licking thorn bushes before eating.

I shall add in support of the pleasure
of this sense, the high estimation in which
the pleasures of the table have always been
held, whole fortunes have been spent in
good living; - This pleasure is increased by
a concentration of all the other ^{sensations} ~~senses~~ in the
~~Tongue~~ ~~xxx~~.

Dr Blackmore relates the case of a patient
under his care, who had an inflammation of
his eyes brought on, & continued in an incurable
state by high living. At last the Dr told him
of the danger he was in of losing his eyes if he
did not abstain from his intemperate mode of
living - he replied "I have seen enough Dr
but I have not eat enough, therefore I will
eat at the expence of my eyes" A London
luggar, who had once seen better days, asked

18
almos of a former friend, who gave him a
Guinea, he went & bought a cucumber which
cost all the Guinea but half a crown & with
this he bought a beef steak, on which he gratify-
ed his craving appetite by one sumptuous meal.

Heat is necessary for the pleasure of this
sense; cold substances lose much of their rapidity.

I dismiss this subject by observing that
Heat had the French been employed in
their Kitchens preparing new dishes for the gratification
of this sense, they would have benefited mankind
more essentially, than by desolating Europe. —

Lecture 13th I shall next notice the
pleasure of the sense of smell. Every hill, every vale
& ^{in the shore} afford us pleasure thro' the medium of this sense
There is something like Bass in the smell
of the magnolia — and Tenor in that of the

19

Rose & pink; after these rank the Jessamine, the
Jongquil, the sweet scented Shrub of carolina, which
partakes of the smell of the pineapple & the
strawberry. —

Odors please by mixture, contrast contributes
very much to their pleasurable effect. Thus after
smelling *assa fetida*, the scent of the Rose is
infinitely improved. —

Moisture improves the smell of odors, in the evening
morning when the dew is on the ground, &
flowers smell much sweeter than in the middle
of the day.

It would seem as tho' nature associated
this pleasure with the labours of man, for
we always find flowers derive fresh fragrance from
transplantation. —

This sense like the others is liable to become viti-
ated; hence some people admire the smell of *assa*
fetid, Tobacco, snuff of candles, ~~Musk~~ *Amber* &c. —
I attribute much of the medicinal virtues of country air
to the fragrance of flowers &c. —

We pass to the 2^d Pleasures derived from Vision

Where shall I begin the pleasure we enjoy from this sense? Or where shall I find Language adequate to describe them? Scarce an object exists in nature but may please the eye (if it does not happen to be a disagreeable object). Light, Color, Figure, Magnitude, height, Motion, Distance &c all combine to afford pleasure to this sense.

1.th Light itself is most pleasing sensation. Milton describes the pleasures derived from the beams of the moon broken into small shadows. —

2.^d Colors many & various are the pleasures we experience from this source. The sky's azure blue, the Earth's green mantle, the Red especially the red tinge of ^{the} evening seen on the western clouds, the orange, violet, &c with all the mixed varieties afford much pleasure. — Like sounds they are related to each other. Colors please in different substances as white & red in the human face

In metals a yellow color pleases best; ²¹ this has been explained on an association of the value of Gold with that color. But this I deny, for an Indian that has never seen money & a child equally ignorant of its value will choose gold. —

White will next be preferred, & silver to copper. Varieties in colors is very agreeable, hence the rainbow's varied hues gives pleasure to the eye. I said colors were related; they have a greater or lesser affinity with each other, hence the phrase "such ~~was~~ an one dresses with taste" it only means that some persons wear colors which suit their complexions without much regard to the fashion of the clothes. —

3^d Figure - according to Hogarth's figure pleases more or less as it approaches to the line of ~~True~~ Beauty; he places it in a crooked line, approaching to the figure of a man; & says man is the most beautiful animal in the creation, next the Horse.

22
Hence too we derive more pleasure from
viewing a cupola or steeple, than a plain
mansion house; the line of beauty occurring
most frequently in the former. A bow room
is handsome from this circumstance. —

The famous statue of Venus de Medicis owes
its fame to the frequent occurrence of this
line of beauty. —

5th gentle motion. The nodding Forest,
The waving cornfield. The gently purling
stream. All afford us most pleasing sensati-
=ons. Motions to please must be slow.

Milton well knew this fact, hence he
describes the angel in Eden as

“Slow moving without step”

Hence the pleasure we feel in viewing a
country dance; this has two reasons for
pleasing 1st the slow motion. 2^d The motion
is in ~~the~~ line of beauty. —

5th Height, Distance, & Magnitude so frequently
united strike us with pleasure. Extravagant
pleasure like extravagant grief strikes us
dumb. A Lady who by great perseverance
had gained the summit of mount blanche
in Switzerland, whence her eye could range
60 miles, over Rivers, Castles, villages & mountains
rising over mountains tipped with snow - was so
struck with awe at the prospect that she
fainted a way. Mr Bridone describes the
awfully pleasurable sensations excited in
his mind by an eruption of Mount Etna
which cast a light for 100 miles around. -
Mr Bruce in describing the awe with which he view-
ed the immense cataract of the Nile says he
forgot for a while all the difficulties & dangers
he had encountered, & felt fixed & motionless on
the spot where he stood. He almost forgot the pro-
-mise of the almighty & thought the destruc-
-tion of the world was again begun by water.
The spirit of the Queen of Sheba died
within her when she beheld the magnifi-
-cence of the Temple of Solomon. —

24
Height imparts pleasure, Hence the pleasure
we derive from looking at the ~~Mariner's~~ bodies
habit has detracted much from this pleasure

Hence the eagerness with which the as-
cent of a balloon is viewed. Color combined
with motion gives pleasure to the eye.

Hence the pleasure from looking at
a partly colored flag at a mast head.

What can be more sublime than the
Ocean agitated by a Tempest viewed
from the Shore. —

^{Chly} Contrast adds to the pleasure
of the sense of vision, Hence Lord Bacon
observes that "a garden in a forest shou-
ld be perfectly regular, but in a city
as wild as possible". — Mr Mursicwicke Aid
du Camp to Genl Cosciusko informed me,
when in this city, that the sight of
a green leaf gave him the greatest

25-

pleasure he had ever experienced from looking at any object, immediately after being set at liberty, from a 2 years confinement in the Goal of Petersburg, where he had for that space of time viewed nothing but the black walls of his prison.

Pleasure of Hearing From the moment of our entrance into the world we are besieged with pleasure by this sense. Perhaps no sound can possibly be more pleasing than the human voice, tho' habit has rendered us almost insensible to its charms. Our mother's voice is the first sound we hear, & nothing is more pleasing to us. Public Speakers I am persuaded charm as much by the melody of their voices as by their eloquence. Such are the powers of music both vocal & instrumental, that the Vatican directs tell us Hell has been made to open its gates & deliver up its prisoners by the power of music; - And we are told taught

by Revelation ² that music will form part
of the gratification & blessings of a future ex-
istence. Count Orinski spent annually
£25,000 in musical entertainments. Immense
= value are the sound that salute the ears. The
Winds. The feathered tribes, The lowing of cattle. The
bleating of Sheep. The humming of the bee. The
purling Stream over pebbles, all afford pleasure
to this sense. A proof that the Deity never in-
tended pain to predominate over pleasure or
evil over good. This is proved by Dr Price in
the following paragraph & if evil were inten-
ded to predominate over good every animal
in the creation would annoy us. The lights of
day would have dazzled without comforting us.
"The earth would produce nothing spontaneous
ly or every vegetable would have been
poisonous. The fire would scorch without warm-
ing us. The sound of musical instruments would
be torture instead of pleasing us. In short every
taste would have been a bitter, every sound
a scream

27

Much has been said about the equal rights of man; How far nature intended man to be upon an equality in other respects I will not undertake to say; but in the distribution of the Senses she has been no respecter of persons.

The hungry beggar that dines at gate of a rich man's kitchen enjoys his coarse meal as much as the King at a sumptuous banquet. The African enjoys the sound of the Bang as much as the most refined man does a concert. We do injustice to the author of all Good to suppose that our evils proceed from him; they are derived not from him but from the folly & wickedness of man.

When treating of sensation it was mentioned that some are increased & others diminished by repetition, also that "no two sensations of equal force can be coexistent," An ignorance of this law of sensation has led the votaries of sensual gratifications, to enjoy several of the senses at the same time, as music, eating &c They are either enjoyed in succession, or else

From the ^{2^d} combination a new sensation
results in the same way as green results
from the combination of yellow & blue colors
produces green. —

With this gentlemen we conclude our account
of the pleasures of the senses, their uses are to
prompt us to preserve our existence, by eating
drinking, resting & obeying nature's calls, to
propagate our species—also they preserve the
activity of the mind. They are the great
sources of our happiness—But they have
their alloys 1.st What are all the Delicacies
of the Earth to a man labouring under
a fit of the Gout; & what are all the vari-
eties of color, heights, magnitude ~~to a man~~
figure & motions, to a man affected by
Hypochondriasis or Melancholy?

29

2^{dly} The Pleasures of the Senses are of a limited nature too much fatigues, as Solomon long since observed. —

3^{dly} Pain & fatigue follow the too great enjoyment of sensual gratifications. No fatigue is so great as that from inordinate pleasure. 4^{thly} & lastly - All sensual pleasures are of a short duration allowing them to be enjoyed in early life - old age comes on & impairs our relish for them. This too is a wise provision of the Creator to shew his goodness. By it men are brought to seek for the more durable pleasures of the mind, of which I now proceed to treat.

1st of the Pleasures to be derived from the Faculties of the mind. 2^{dly} of their final cause. 3^{dly} of the proximate cause of the pleasure as derived from the senses & Faculties of the mind, observing our former order

30
1.st Of the Treasures of Memory.

In the exercise of this Faculty we live as it were our lives over again, & enjoy in old age the pleasures of youth. Nor is this all. We are able by the retention of this Faculty to converse with our absent friends - To view all the wonderfull works of nature & art, in the remotest parts of the globe. Nay our five senses we view the battles fought one thousand years ago, by the heroes of antiquity, equally with those of the present day. —

Imagination Mr Akinside & Mr Addison have observed of this Faculty that it endows us with a creative power. At one time it exalts us to the highest pitch of Military & Literary Fame. Next it raises to the Tribunal or Bar, where with all the graces of ~~the~~ oratory we excite by our Eloquence the admiration of thousands who listen with rapture to the accent of our voice.

At ~~another~~ ^{one} time it wafts us across the ocean 31
enabling us to view all the natural & artificial
curiosities of Europe. At another it stations
us in our own country, making discoveries
of the highest importance to ourselves & an ad-
miring world. In a word by the Imagination
we are able to ride in Balcons & build
castles in the air. —

The Poets were mostly poor men, but possessed
of sufficient talents to procure them a liberal
subsistence at many occupations. Yet their
choice of the profession of Poets, is a lasting monu-
ment of ^{the} Pleasures derived from the Imagination.

Understanding. The pleasures of the ~~Imagi-~~ ^{Understanding}
~~nation~~ are of a most sublime nature, & of the
most delicate kind. — To this faculty we are in-
debted for the pleasure of taste. — Archimedes
when he had solved a difficult problem, could
not refrain from crying out in the ~~midst~~ ^{midst}
midst of a large company ^{Exoni} Eureka! ^{Brutani} Urecha!
Dr. Huttonhouse fainted away on observing
the transit of Venus over the sun in, which

Occured in the year 1769. Lord Mansfield declared, he never felt Hunger or thirst, while engaged on the business of the bench, so intively was his understanding engaged. The Measures of taste are to be attributed to this source - as the distribution of colors in painting, the 3 Unities in Dramatic pieces, Order & arrangement of figures in composition; in short every subject in which taste is concerned operates on the Understanding. —

Octavia we are told fainted on hearing the lines in Virgils sixth Eneid, which predicted the future glory of her son. —

Will. The Measures of Liberty that blessing for which rivers of blood have been spilt are to be attributed to this faculty. So great is the pleasure induced by unexpected Liberty, that a negro who was purchased & immediately liberated, fainted & was with difficulty recovered. —

Passions. It would require a volume to describe all the pleasures we derive from the Passions. Even the most blamable of them, as War, Revenge &c. have their pleasures, but those of the nobler Passions ~~are~~ ^{are} inexpressible as hope, Friendship &c. While Love creates a little Heaven on Earth!

Moral Faculties. It would require a ~~not~~ ^{not} ~~pen~~ ^{pen} made of a quill plucked from an Angels Wing to describe the pleasures resulting from this Faculty! Their nature is the most sublime, the best, the highest we are capable of enjoying. We have noticed the perversion of the senses & instances the fondness of some people for a passatida & other disagreeable substances. This is also the case with the moral Faculty, in proof of it surges the desire of revenge which many people possess - Also the pleasure some people take in torturing animals & even their fellow creatures. Thus I heard of a person who

resided in Paris during the French Revolution, & who declared that the most delightful music he had ever heard was the sound of the Guillotine when employed in cutting of the heads of 20, or 30 person a day. I have heard of member of the British Parliament who used to go in Disguise to every Execution in & about London - for the purpose of getting as near as possible to the Gallows! —

It is probable that in agricultural pursuits the Pleasures of the Moral Faculty is most perfectly enjoyed. We seem to be born with a taste for this employment - The War-sworn Soldier - The Sea beaten Mariner - the Wealthy Merchant alike please themselves with a hope to end the troubles of their lives by cultivating a spot of Earth. —

I might take notice of Cards, dice, & other amusements, some of wh are capable of affording the highest enjoyment. Love is increased by dancing. Friendship is enjoyed over the bottle. —

Lecture 14th

Having concluded our account of ~~the~~ a few of the most common pleasures of the senses and of the mind, I proceed next to treat of Proximate Cause of each. and 1st of the Proximate cause of the pleasures of the senses

1st I will here deliver a proposition. That Motion is necessary to the sensations of Touch, Taste, Smelling, Sight & Hearing - and that for Sensation, Motion is necessary

2^{dy} My 2^d proposition is That Pleasure consists in a limited, regular & orderly degree of the same impressions, which if greater in degree, irregular, or Disorderly, excite pain. Take notice of this proposition for it forms a very material part of the subject under consideration, I say too that those stimuli which in excess excite pain, do in their more limited use excite pleasure. They are 1st Distention 2^d Morbid action in a part. 3^d Chemical & Mechanical stimuli applied to the part.

I say Pleasure consists in a less degree of impression or excitement which (in excess) pain. 2nd It consists in Motions or vibrations propagated along the Nerves to the brain in perfect Unison with each. These are not new opinions. —

The antients were so well acquainted with the relationship between Pleasure & Pain, in the Fable of Socrates they are said to be 2 sisters the one admired & courted, the other hated and avoided by all mankind. Jupiter to put them both on a footing so decreed that whoever embraced one could not avoid partaking also of the other, the words of a well known Song give testimony of this affinity —
"Those dear eyes so soft the languish,
Feel my heart with rapture beat,
"Pleasure turns almost to anguish,
"Where the transport is so sweet. —

1.st Distention produces pain, in a more moderate degree Pleasure is the Consequence. This is the case with opium, wine, Spirits, warm bath &c. —

2^d Do certain motions of the body when
excessive produce pain & fatigue? In moderate
degree they are highly pleasing; what is more
pleasant than moderate exercise? —

3^d Does delicacy when excessive give us painful
sensations? When more moderate it is pleasing. Rest
after labour is very gratifull — also the sensation
after child birth is highly pleasant; so is ease
after a fit of Colic — innumerable instances might
be given. —

Some sensations are pleasing to certain people, while
from Idiosyncrasy they are painful to others. Thus I
knew a gentleman in Edinburgh who had the
sensation in his finger so bare, if I may use
the expression, that the contact of a soft sub-
stance gave as exquisite torture as if applied to a
bare nerve — I once knew a young man in
this city who shrank with horror from the
touch of a peach —

4th Does the application of Rough ~~surfaces~~
produce pain? Smooth ones are pleasant by
exciting an harmonious vibration of the
nerves — which rough ones are not capable of doing

5th Is it not true that certain sensations are of a mixed nature partaking both of pleasure & pain? of this kind is tickling in the soles of the feet, certain stages of Myrtaria, &c in the last it depends on the predominance of the pleasant or unpleasant sensations over each other alternately - as first uneasiness & then extravagant pleasure.

The pleasures of the senses will each require a specific explanation. Mr Reid ^{in his Sapid Lectures} supposes the variety of tastes, to depend on their mixture with the saliva & the production of a "tertium quid". May not all the variety of sensation ~~depend~~ ^{be produced} off the other senses be produced in the same way by certain mixtures of harmonious & unharmonious vibration of the nerves of the part? Since we have seen that the mixture of blue & yellow produce green; And that there are sensations of the skin which are both pleasurable & painful. —

How does the Human face impart pleasure to our eyes but by the Reflection of certain rays of light exciting harmonious vibrations in the retina? And How does deformity pain us but by reflecting rays of light in an unharmonious order to our eyes?.

Thus I have compared the operation of all the senses to those of the ears - The analogy I think hold good in all the other senses. Haller supposed there was an influx of blood to the part during the action of the organs of sense. This obtains in the act of generation and perhaps in one or two other acts - but certainly not in all the acts of sensation. In all the pleasures depending on Relaxation there is less blood than at other times. In a word then all pleasure depends on the moderate, definite, orderly degrees of Impression. Pain on immoderate & disorderly impressions - Both are Qualities. Why does a certain order & degree of impression produce pleasure? I answer because it has pleased our creator to form our bodies so as to render

us susceptible of pleasure from these impressions. But we have here one difficulty to encounter & that is, that some sensations become stronger while others loose their force; of the first we mentioned an instance in the dropping of water on the head, of the 2^d Tobacco, ardent spirits, Opium afford us familiar examples. Further all pleasant sensations loose their relish by repetition. These facts can only be explained by saying it is the will of the Creator that the fact should be such, to make us seek the enjoyments to be derived from the mind, which are more durable. —

After this reference to divine arbitration it would be presumption in us to decide but might it not be supposed 1st that sensation became stronger by repetition only where the cause is increased or rather continues acting as in the adjoined case

of Hydrocephalus, where the constant increasing excitement produces & reproduces pain till effusion takes place, which effusion by its quantity or locality produces another new impression & consequent sensation. The returns & increase of intermittent paroxysms are owing to an increase of debility, did the debility not increase the fits would cease from repetition as is often witnessed in those cases where nature is said to cure. —

All sensations become weaker from impression provided the impression be determinate & fixed — yet causes in different circumstances & in different situations, may produce different effects, which effects however are contingent and referable to the one cause — water dropped on a persons head produces at first a slight sensation which soon diminishes — thus the coldness produced by evaporation accumulates excitability & reaction takes place, which becomes painful & continues so as long as the cold increases by evaporation. The same may be applied to all external mechanical impressions, a applied m

peatedly to the titia occasions no increase of sensation untill the cuticle is abraded and parts of the highest excitability be exposed to the impression. —

From all that has been said we learn that pleasure is a mere quantity, or effect, depending on the peculiar organization of animal matter which ^{is} capable of receiving impressions from stimuli. When we were treating on the senses we observed that certain sensations originally painful, become pleasing from habit. The cause of this I proceed to explain. Pain depends on an excess of those stimuli or impressions which when moderate produce pleasure; strong impressions by habit become weak & vice versa. Now on this conversion of strong to weak ~~action~~ sensations depends the pleasure derived from impressions which at first were painful as Tobacco, opium, garlic, & olives — In 99 cases of the hundred these are unpleasant when first used but by repetition they act less

forcibly & consequently induce Pleasure.

From this view of the subject it seems to me truly philosophical to believe in the Pleasure people formerly took in the fight of Gladiators - and the delight which Tyrants take in shedding the blood of their fellow men. These impressions were no doubt at first painful, but by repetition have been reduced down to the pleasurable point. —

2^d By duration pain becomes more tolerable & finally wears down the sensibility of the nerves ^{from} ~~to~~ the painful impression ^{to the pleasurable point}. Hence we understand how women bear pain better than men, as their nerves come to this point of insensibility ~~or~~ or paralysis sooner than men. —

3. ^{1st} Pleasure from duration becomes less pleasing - The Pleasures of seeing, hearing, tasting, smelling, & feeling become less pleasing to us in old age, because the sensitivitiy of the nervous system, is blunted by repetition. Solomon was acquainted with this fact

4th. But one sensation can exist at the same time, hence we explain the fact that martyrs feel no pain amidst the flames; a more powerful impression is made on their minds, by the prospect of joys in a future world, which destroys their sensations of bodily pain. Persons have been relieved from light indispositions as a tight toothack &c by a visit from a friend. So that this is useful to Christianity as to the animal Economy. —

The final cause of the Pleasures of the senses are obvious. The prompt us to eat drink, & propagate our Species. They invite us to view & admire the works of the Creator, and they ought to lead us to eternal Happiness, since they shew us the fallacy of all human enjoyments. Let us next enquire into proximate cause of the pleasures of the mind.

In our lecture on animal life I said,
perfect life depended on the mutual ac-
tion of body on mind & mind on body. —

1.st The fatigue of the memory & Imagina-
tion, proves the action of the mind on the
brain. 2.^d That the mind acts on the body
is proven by the quick pulse, Hemorha-
gy from the lungs, nose, in affections of
the mind, also in the facts related in
Mesmer's Animal magnetism. —

3.rd Digestion of spirits, fainting & Hysteria
prove that the mind acts on the nerves!

4.th The discharge of urine from persons
under fear, & of bile from those that are
angry, also vomiting & diarrhoea all prove
the influence of the ^{mind} ~~body~~ on the body. —

The Proximate cause of the pleasures of the
mind, like those of sense, depends on stimulus
the pleasures of the mind is owing to an
harmonious order of vibrations excited in the

brain, as those of ~~sensation~~ the senses,
are in the nerves. Distention & Relaxati-
on influence these vibrations of the brain
in the same manner as of the nerves.

Joy, Love & the passions are evidently
accompanied with Distention; while pro-
bably in Hypochondriasis & some other disor-
ders of the mind, the brain is in a state of Re-
laxation. —————

The final cause of the pleasures
of the mind of man, is to increase ~~the~~
the activity of his faculties, & lead him
to search for real happiness & true good.

It is a folly for men to argue that the pleasures
of the senses ought not to be enjoyed, it is an
eternal & unchangeable law of nature that
they should be. The monk therefore that shut
his windows that commanded a beautiful pros-
pect of a landscape committed a sin against the
author of his own existence.

Repetition blunts the excessive action of the operations of the mind in the same way as of the senses. A fond mother that has lost a darling child, will not heart to see its grave for a twelve month, but after sometime will visit ~~not~~ it not only without pain, but with melancholy pleasure.

A homely woman makes a more lasting impression on her lover than a handsome one the observation was first made by Labruyere. It's justice I believe in firmly. The first question then which I would ask, if consulted in a love case, would be, is the lady handsome or ugly? If ugly little hopes.

Doct. Horn knew a man, ^{with} to whom the ideas of Death & Judgment were attended with the most terrible emotion - By dedicating a portion of every evening to reflecting on this subject, the impression by repetition became so much diminished, as to think of it not only without pain but with pleasure.

Is not this in corroboration of our opinion
-on that pain never was intended
by the Deity, to predominate over
pleasure or good? And is not the only
reason for our not enjoying perfect
happiness here - that we may be di-
rected to the true source of eternal
happiness? Is it probable that such
a variety of means for the enjoyment
of pleasure should be prepared for
the usual period of human existence.

I proceed next to consider the state of
Sleep.

We defined perfect Life to consist of Sensati-
-on, motion, & thought; these obtain in the
waking state of perfect animals. But in
sleep there is an absence of sensation &
thought. Sleep is then to sensation & thought,
what rest is to motion, & darkness to light. —

Sleep has in one respect, a tendency to death
as it is attended with an absence of sensation &
thought. tho' it has a tendency to life as exci-
tability is accumulated, & excitement equalled
by it. Sleep occurs naturally when the system
is debilitated or reduced to what Dr Brown has
happily called the sleeping point. Cullen
supposes this to consist in a collapse of the Brain.
During sleep an equilibrium takes place
between excitability & excitement. And sleep
never takes place either when the system
is reduced below, or raised above the ~~the~~
sleeping point; this depends on the greater
or lesser degree of stimulus we have been ex-
posed to thro' the day; if we have been exposed
to much fatigue we raise the excitement
at the expence of the excitability - & Sleep is
necessary to restore the equilibrium. If the
system is depressed below the sleeping point
stimuli are necessary to raise it to it. as op.
Strong tea &c. if it be raised above the sleep-
ing point, it must be reduced by evacuations
&c. - I think respiring impurities ⁱⁿ air is the reason
of sleepiness, crowded assemblies; debility is induced by
it

The remote causes of Sleep ~~and~~ then divide themselves into such as ~~raise~~ ^{reduce} the system to the sleeping point, & such as ^{raise} depress it to the sleeping point; the former act directly the latter indirectly. These last are ~~to~~ 1.st Labour. 2^d Stimuli, which raise the system to the grade of indirect debility, which is the sleeping point. —

3.^d The noise of a city. — 4.th Heat succeeding to Cold 5.th Long & uninteresting exercise of the mind — These all act by inducing debility — or by raising a debilitated System to the sleeping point. —

Such as reduce the system to the sleeping point are 1.st The abstraction of sound, light, muscular motion &c.

2.^d ^{by} Evacuations. 3.^d ^{by} Certain substances applied to the body, as oil, warm bath, cold air &c. I may add the gratification of the venereal appetite 4.th ^{by} Abstraction of pain

Three people sleep sound after a fit of
the colic, child-birth &c. —

5 The sedative passions, constant thinking on
one subject; Ackerman Keeper of Newgate
says the criminals under sentence of Death
sleep soundly the night before their execution.
=06. Mr Custin wrote his wife a few hours before
he was beheaded, in France, informing her
that he had slept soundly the whole of
the preceding night. Here Despair, I think
—ing constantly on one subject, has a seda-
tive effect. Those are the means of subduing
—ing stimulus from the system, when excited
above the sleeping point. — Those which
act by raising the system, from a state of direct
debility, to the sleeping point, are 1.st Gentle
exercise, as walking, riding, rocking in a cradle
2.nd The moderate use of aliments & drinks —
also opium, Tea, Coffee &c. These must be regu-
lated as to quantity; for too much will
raise the system above the sleeping point.

3. ^{dry} Sounds to which we have been
accustomed. A watchmaker in this city
could not sleep without 20. or 30 watches
ticking at the head of his bed. The
hum of bees has been known to induce
sleep. 4. ^{the} Moderate warmth conduces to sleep
as bedcloaths, pediluvium &c. 5. Certain
acts of the mind thinking on an interest-
ing subject as substitute is counting on
hundred backwards. 6. Light, people accus-
tomed to light in their chambers do not sleep
well without it, & frequently fall into a sleep
^{about} ~~about~~ day light. —

Lecture 15. th

At our last lecture we explained the causes of which induce sleep with their different modes of action. viz. 1. st Indirect debility.

2^d By the subduction of Stimuli. 3^d By raising the system to the sleeping point. —

I proceed to the phenomena attendant on sleep

1. st It approaches by sense of pricking & weight in the eye lids, so that we can with difficulty keep them open. Pain in the limbs is next perceived which is sometimes so acute in children as to make them cry out. — It is caused by debility of the indirect kind, so as to invite morbid action to the muscles. When sleep is induced by fatigue of mind, the intellects are first affected. The head totters, & then the body takes the horizontal posture, which is best calculated for repose. —

Waking in the sleep is occasioned by the too sudden abstraction of sensation & motion. ^{2^d} There is little sensibility in sleep, hence in cases of stone

in the bladder there very little pain.
The relaxation of the muscles is owing to
the same cause.

3.rd In Sleep the internal actions are languid,
the pulse is slower, & so is respiration. Animal
heat is a degree less in the sleeping than in
the waking state, which may depend on the
abstraction of muscular motion, & the heat of the
bed clothes may contribute to their relaxation.

4.th The secretions are not performed as quick-
ly in the sleeping, as in the waking state; hence
we do not make so much water during the night.
Diarrhoea is less violent in the night. People
under a mercurial ptyalism discharge less
saliva during sleep; also people that sleep much
grow fat.

5.th Animals require more heat in the sleeping
than waking state. A sleeping animal will
freeze at 12° Fahrenheit, but if awake, according

To the Hunter animals resist a much greater degree of cold.

6th The system is more weak & excitable in sleep. Hence we find Gout, Epilepsy & most diseases make their first attack during the night. 7th Children sleep more than adults, & abortive children more than such as have gone through full time. Women sleep less than middle aged, till they arrive at that age which Doctor Arbuthnot calls "derepitude," or the second childhood, then they sleep much. Eight, out of the 24 hours, is enough for middle aged people to sleep. In the Neals history of the puritans, he informs of a studious Clergyman, who never slept more than 4 hours out of the 24. & lived to age of 60 or 70 years.

The late worthy Mr. Westley never during the latter part of his life slept more than 4 hours in the 24. Mr. Whitefield slept no longer.

The King of Prussia during the
later years of his life slept only
4 or 5 hours in the 24 —

No man of great talents was
ever a great sleeper. Mr Whipple is
said to have slept more in 4 hours than
most people do in 8 hours, his sleep
was so profound, that no noise could awake
him. — 7 or 8 hours sleep, is sufficient for
any man, more than that is mortified.

In perfect sleep we have no consci-
ousness of time, a moment & an hour appear
the same. A person in the reign of King
the Eighth, slept 14 days, when he awoke
he was unconscious of sleeping above a
second. After sleep the moral faculties rise to
the top, & the evil passions fall to the
bottoms of the mind, & thro' the day this
order is reversed. In the morning the

Understanding is brightest; hence the fruits
of the morning study may be distinguish-
guished from those which smell of the
midnight lamp. In the morning
yawning & stretching the limbs equalize
the excitement & excitability, which is not
yet completed. Walking before breakfast
may preserve health, but not restore it.

Invalids & convalescents should always eat
in the morning before going out. -
In the morning the system is very weak, hence
our greater liability to fear at that time of
day. The Indians are well acquainted with this
fact; hence they attack their enemies at the break
of day. The vegetable odours, the oxygen respired
by plants in the light, the ringing of the feather
ed throng; tend to remove the morning debility
at the season when we feel it most.

I now proceed to speak of Dreams
Some other anomalous phenomena
Dreams depend on an irregular excitement
in the ~~Brain~~ Mind & perhaps to an imperfect
collapse of the Brain. In dreams there is
an imperfect repetition of the operations of the
mind - in some the memory is suspended
while the Imagination is in action. In many
dreams the moral faculties are asleep; we fre-
quently dream of ^mcommitting acts that make
us shudder when awake (Some physiologists
have accounted for dreaming, from the
unequal excitement of the brain and the
quicker or slower circulation of the blood thro
it.) Owing to the sleeping of the memory
& moral faculties, we dream of being with
old friends transacting an hundred things
without ever remembering his is dead. Again
how many Immoral acts & thoughts have

we in sleep without any remembrance
of moral obligation. Is there not in dreams
an abstraction of excitement from one part of
the brain mind to another, as in fever? I think
there is - It is strange that Doct^r Darwin
denies this. The will appears not to act in
dreams, hence perhaps the difference between
dreams & delirium. In the latter the ope-
rations of the mind, tho' irregular, are
accompanied by corresponding actions of
the body, which does not take place in
dreams - Dreams certainly depend on
~~stimulus~~ excitement. Any active stimulus
in sleep will excite them - as the morning
light, a full bladder &c. A Methodist minister
sleeping with a mischievous boy - the latter run
a pin in his side - the minister cried out now
I know what St Paul meant by a thorn in
the flesh. Doctor Peattie relates an in-
stance of a young military officer who in
consequence of some insulting words whis-
pered in his ear while asleep, rose & irrit

thru the forms of a duel, & was awaked
by the explosion of a pistol put into his
hands, which he imagined he had fired
at his antagonist. —

Do we always dream? This is an im-
portant question, in it the sleep of the
soul is concerned. Labouring people dream
but little, many not at all. Mr Locke
has known instances of people that never
dreamt. I formerly knew a lady in
this city who never had a dream in her
life, tho' she was 30 years of age. —

Mr Stewart the Pedestrian traveler informs
me, he never dreamt when he lived on a
vegetable diet — but always dreamt when he
eat animal food. Mr Locke thinks we
not always dream, as in that case some of
our thoughts would be lost without any good
from them; he believed the Soul & Body
Sleep together — I have adopted this opini-
on, I believe dreams are the effect.

of morbid excitement in the brain.

I could as readily believe a fever always existed in the bloodvessels as that we always dream. It has been said that as we forget some of our dreams - it may be as the memory sleeps that we dream away, but do not recollect them. —

Old people seldom sleep without dreaming. How shall we explain the fact of our waking at any hour we please? It must depend on the impression made on the memory, by thinking much on the subject before going to sleep, so as to keep the memory awake while the other faculties sleep. By placing yourself in the exact position you first dreamed, you will dream the same thing over again. — By shutting the eyes immediately after waking we can recollect our dream. — Great Morbid action in the brain sometimes acts on the muscles of voluntary motion, so as to produce Somnambulism.

Starting in the Sleep. Haller says
he composed verses in his sleep. —

The aged & Reverend Mr. Bratlock of Eden-
burgh. a blind & sensible man; one even-
ing ~~he~~ retired to bed before the rest of
the family & fell asleep; the family
assembled to Supper, he arose & dressed him-
self, seated himself at table, eat & conversed
as usual, & afterwards sang a pleasant
song or two. Of a sudden he started up
in a fright, asked where he was, declared
he knew nothing of what he was doing &
went to bed again, (a good one) his veracity
puts the truth of the account beyond
all doubt. There is an account in
the Memoirs of French Acad of a young
man in Paris, who wrote an Oration in
his sleep. Somnambuli have no recollection
when awake of what occurred, while in that
state; see a letter of the Rev. Dr L. Massachusetts
to Dr Stille

It is the case of a young man affected by
"a kind of fits brought on by standing in cold
"water - when they seize him he falls down
which soon rises, if he wishes to do any thing
in his fit, he sets about it with alacrity &
"frequently the fit goes off in the midst of
this labor. He then forgets all he was about
" & returns to his daily avocation, but in the
"next fit, which returns at intervals, he proceeds
"with the business of his former fit. So that he
"appears to have 2 minds independant of each
"other" Probably the motions of Somnambulic ^{is} depend
on 2 minds. Two spots in the brain, the seats of
the 2 minds may have actions independant
of each other, And each may have a will,
memory, Understanding &c. -

The Somnambuli, seldom have im-
pressions sufficient to rouse the memory from
its sleep - Maniacs never remember after
their cure the false impressions they are un-
der. but in a second fit the same force
will return. I think drunkards are the
same way affected. -

Sleep walkers are not fatigued by exer-
-cise which evinces morbid excitement

Lovers never dream of the loved object
but in the commencement or decline
of their passion, thinking constantly
on the same subject wears down the
excitement of the brain. —

Dreams are not the effect of super-
-natural agency. Is it likely the
Deity would interfere in the break-
ing of a cream jug, & not in the
most important affairs of nations
by warning them in dreams of their
danger. The use of physicians as to matter
of dreams is to know that morbid excitement
exist in the brain. Hydrocephalus apoplexy
& many other diseases are preceded by dreams
which call for temperance & evacuations.
The use of sleep is thus expressed by the
Poet — "Tired nature's sweet restorer"

It alleviates the troubles of life & is
equally acceptable to the wretched &
the happy. —————

